B79-0054/010(68)

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Rough Field Notes - Misc

(gomiçyu = white water. Name first given to Mackenzie, whom they claim to be relative of (Albanytown).

~~This boy~~ Kind was a poor boy in village where man lived, in whom man took interest & gave all possible information. Poor boy practised all he could unbeknown to all. Poor boy & (tyi) boy were chums. Poor boy often missing, tyi friend used to ask where he was, & was put off with laugh. In neighbouring village a tyi boy died, rare event, all in Bella Coola went. At this time poor boy told (tyi) boy what he had been doing. (Askwiladzut) man has been teaching me, & showed a stick which he had received from (Askwiladzit). He said he had power, might even be able to bring back dead. They went to village of deceased, corpse in box. In each house there was a special place for boiling box, & coffin had to be taken out through special hole there. Poor ~~po~~ boy asked (tyi) friend to enter house & tell people to make aisle for him. He also asked tyi if he could see person sitting on box. "he". It was (sent) only visible to poor boy. He (tyi) boy walked in, told people that friend must be able to restore dead. That he knew him for years, & that there were periods of time which he could not

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~~Astiat mala~~ x z

stat' mal'auxz

account for. that poor boy now claimed training during this time & that he asked for an aisle. Poor boy was wearing hose stuck with shells clanging, walked up to box on which suit was sitting. With stick he lifted out (sent) in human form off box, carried him to corner of house with opening for coffin, threw him out. Groans were heard from box, dead came to life, & poor boy became public (as folk)

(As folk) men often had sticks received from (sick), one had brought life, the other death. means of wealth, because people paid them to use stock.

144 (1) home unknown to Joshua

About 4 generations ago a relative of T's, a boy, was always lucky. He ate everything, rotten salmon eggs & putrid stuff. He got fat, face, arms, stomach. He married a (fat) girl, and then another, ~~both left him~~ & so on; each left him. Of fat & grease & stench. He wanted so many that no (two) left. He then married a poor girl, who stuck to him & by whom he had a child. He bought much coast grease; eagles' feather, left village & family. He started behind P.O, went up one side of valley & down other. He stewed eagle feather along track. He climbed up Bella Coola, & sick creek, finally crossing river & down creek on other side — bring on coast grease. Hear whatever he heard young ones singing happily. Further down valley he came to town village, did not enter, but went up creek behind. Up this creek was a spring, making a pool. Above pool was a stone about 20 ft. high, as he was passing he met a person, no time to hide, it was sun in woman's form, young, comely form, man, long handsome hair. He spoke with beauty (sun) said I am sorry you have been seeking it is your own fault you have lost another feather. Go, & return. Come back to pool, which was clear like mirror. Sun told him

to bend down & take up water in hand & drink. All his guests were strangers. (suit) stretch him on back, out pushed pulled food. This repeated several times. (suit) said [illegible] is better you were unlucky, look at feller. Man looked at self, ashamed se with (suit) & decided he would be more comely. (suit) said O.K, back him shut eyes. Did so, suit washed and massaged him, starting at head, going down. This done several times & between times boy saw improvement in mirror. All more wanting was long hair. (suit) washed & massaged hair till it grew down below hips. (suit) told him to sit on high rock (suit) vanished, telling him that people would come by rock. Same day people did come — first was pal of man who had been missing for some time. Lad asked man where people were, said all going up stream, wife & child last. (suit) had told him that girls would wish to marry him, but must stay with wife & child. He did so, becoming (as would a) & got wealth.

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(1) Whistles do not depend on family stories, etc, e.g. raven dance all people use raven
(2) Calvert Island
(3) Fin (sisaok) business
(4) Yelwagi brothers
(5) Big feather went up they called "Go back whence we came"

tracks everywhere, & treetrunks & branches looked like snakes.
Father told D this story — many years ago 4 Cherokees had come this way, & ridiculed each other by poking in sticks — each wooden form became a snake, ~~the~~ stones produced snakes. 4 Strikes barely escaped, highest (suit).

(nonokfono) would decide whether if a foreign foe killed a Bella
bold war should be made. If man should try to give a dance
without permission of (nonokfono) he might have been killed